

DOCTRINAL AND CONTROVERSIAL.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

The Editors reserve the right to erase all improper personalities and objectionable expressions found in any article accepted for this department; and they alone shall be the judges.

What Shall be the End of Those Who Obey not the Gospel of God?

BY J. A. RIDENOUR.

I notice that the discussion of the subject of the immortality of the soul still goes on, the advocates of mortal souls can't get away from the idea that destruction as applied to man in the Scriptures, means the death of the soul, or annihilation, but only the punishment of the wicked in a future state after the judgment.

One of the difficulties in the investigation of the subject is, you haven't begun at the bottom. There is another question out of which this grows, which if you will dispose of, or settle, you will more easily understand this. That is, what will be the final end of the disobedient?

Men hold different views with reference to it. And out of these different views come the different opinions about the immortality of the soul. There can be only three positions taken as to what will be the final end of them who obey not the Gospel of Christ. Only one of which can be true, which is the true one, is to be decided.

They are, 1. Endless punishment. 2. Annihilation. 3. Final restoration.

All those who believe in annihilation or the dogma of soul-sleeping, must also, of course, hold that the soul is mortal.

But if the doctrine of endless punishment be true, the soul is immortal, and final restoration and annihilation is impossible. But if final restoration is true, the soul is immortal, and there is no such thing as endless punishment nor annihilation.

Brethren, don't be afraid to take hold of the question. Settle it and you will have no difficulty in determining whether the soul is mortal or immortal. That you may know where I stand, I will just say that I believe in final restoration, which seems to me to be reasonable, scriptural, and worthy of the God we worship, who is not willing that any should perish (suffer for sin beyond the grave) but that all should come to a knowledge of the truth (Christ) and live, whom to know aright is eternal life. They will have part in the first resurrection, and on such the second death (future punishment) will have no power.

Christ came into the world to destroy the works of the devil, and to save the world, and he will do it. Satan cannot defeat Him.

Through the disobedience of the first Adam, many were made sinners, but through the obedience of Christ, the second Adam, many shall be made righteous. In Adam all die, but in Christ all shall be made alive. Christ says: If I be lifted up I will draw all men unto me. He shall reign until he shall put all his enemies under his feet, and the last one will be death (future punishment) and then there shall be no more death, sorrow, crying, or pain, for these will all have passed away, and God will, with his own tender hand, wipe all tears from their eyes. O! bless the Lord for such a Redeemer, who is Lord of lords and King of kings. At his name, finally, every knee shall bow, of things in heaven, of things on earth, and of things under the earth. And every tongue shall confess that Jesus is Lord to the glory of God the Father.

Ellerton, Ohio.

Bro. Peck on Mortality.

BY E. E. ROBERTS.

Natural death, what is it? Separation of soul from body.—Both still exist.

After death, what? Righteous spirits with Christ. Example—Lazarus—Thief on Cross. Body exists in grave—authority—Christ.

Wicked dies—spirit exists in hell.—Authority—Christ—body exists in the grave.

"Chaff burned,"—but not destroyed. Matter is

eternal. "He is able to destroy," but does not say that he will.

"Tears burned," but not destroyed. "Tears cast into the fire," for what purpose? To preserve? or to destroy? Neither. Destruction is impossible. They only change their form of appearance, if you please, punish and purify, out of the fire, which separates the different, component parts. Other and better shall be produced. "Wages of sin is death." Not destruction. Death is existence in separation or banishment.

"Second death" is what? After resurrection and judgment,—separation and banishment from God, who is the soul's desire of the wicked as well as the good. Hence separated from Him causes longing, as the starving man for food.

The anguish of the human heart for the presence of loved ones—Remorse for the cause of the separation &c., or as per. Bro. P.—only a struggle, a groan, and then sleep—everlasting sleep. Lucky sinner is he, small punishment "according to deed." How received if the sinner dies? Second death. "To the sinner indignation, wrath, anguish." How? They have died second death.

—Conclusion—Question—For what? Was I created out of dust, only to toil, suffer, weep, die? —No.—small profit that—God purposed that I should glorify his holy name. Have I failed? Yes. Will God eternally destroy my soul? No! Why? Satan, not God, would then have the victory.—God's purpose cannot fail. The wicked shall glorify God by an eternal existence. After their sins shall have been purged away, perhaps by fire as the tears.

Glory to His holy name, who has created me in His image, in this glorious respect. Glory to His holy name that, though, "It doth not hear what we shall be but when we see Him, we shall be like Him," in this also.

Going to Mill.

Nearly fifty years ago there lived in the town of Montgomery, Mass., a widow who had a family of eight little children. They were very poor and times were hard; but she struggled along as best she could to support and train up her family. Sometimes the oldest boy would borrow a cart and oxen to take some grain down the hill to a place called Russellville, on the road to Southampton, to get it ground. At such times the children all wanted to go for the sake of the ride, as rides were not an every-day thing with them.

One day the mother had engaged Uncle Peter's team to take the grist to mill, and the children all wanted to go and stop at Mr. Sheldon's till the grist was ground, and then ride home on the cart. On the way down the hill they had to cross a bridge over a stream, perhaps eighty feet above the water.

The children were all in the cart, riding along with the glee and carelessness of youth, the driver taking little notice of his team, until they came down to the bridge and started across. Just then they heard a cry, and looking back toward the cottage which stood a little distance up the hill, they saw a woman coming, screaming like a crazy person, calling to them,

"Children! children! You are all killed! Look and see what you are about!"

The driver stopped his team and looked. One of the wheels of the cart was outside of the stringer, or log which lay upon the bridge to hold the plank in place, and was rolling along upon the ends of the blanks which protruded in some places beyond the timber, while in other places they were short, and would afford no support for the wheel. A few steps more and the wheel would have dropped down, the cart would probably have been overturned, and with its contents precipitated into the stream.

It did not take long for the children to get out of the cart, and then with much pains and labor the driver extricated the vehicle from its dangerous position and they went on their way safe, but wonderfully sobered; and after having their grist ground they returned home. Their mother met them at the door with a countenance full of fright and alarm, saying,—

"What has been the matter, children?"

"Nothing," said they, for they were reluctant to tell the truth.

"Yes, there has been something the matter. About half an hour after you went away, a terrible feeling came over me, as if you were every one killed; and I had to go into my room and pray that the Lord would provide some way of escape."

The children then told the story; and the joy and thankfulness of the widow and her children at this deliverance may be easily imagined. And one of the children, little Dorcas, now a grandmother, told us this story as an illustration of the kind and gracious providence of Him who is a father of the fatherless and the judge of widows in his holy habitation.—THE CHRISTIAN.

Trans-Missouri Flashes.

BY W. J. H. BAUMAN.

Men who would sacrifice principles for money, or any other consideration lack true manhood.

My compliments to Nosam for his piece in No. 26: Such articles are much needed.

Those "Serial of Instruction" articles are of a terribly uncovering character.

Apostolic hope rested exclusively in the doctrine of resurrection. So much to help along Bro. A. and Bro. Martin.

Kansas Brethren are making a poor showing in mission work, or else don't report.

Kindly and frankly tell me my wrong doings, but don't challenge my motives. The place where they have lodgement is sacredly sensitive.

Eli Rule's piece in No. 25 is about as thin as Calvert's sermon.

Persuasion, not compulsion, is the true Christian's method by which to "compel" men to accept Christ.

The Gospel is the not only a power of God to save men from sin.

Men may be be partial, but God is not.

God hates aristocracy.

Pride goes before the fall.

Don't rejoice too much at the discomfiture of an opponent.

Please have more charity for human weakness. By too much affectation you may lose Christian simplicity.

Often men manifest pride in things which if properly appreciated would tend toward humility.

We firmly believe that

"Behind a frowning providence,
He hides a smiling face."

Did we not, we would be left without a stimulus to fight the battle of this inconstant life.

Morrill, Kansas.

Look Towards the Light.

A weary and discouraged woman, after struggling all day with contrary winds and tides, came to her home, and flinging herself into a chair, said,

"Everything looks dark, dark."

"Why don't you turn your face to the light, aunty dear?" said a little niece who was standing near.

The words were a message from on high, and the weary eyes were turned toward Him who is the Light and the Life of men, and in whose light alone we see light.

"Turn your face to the light," O weary watcher; you have looked, and longed, and struggled in the darkness without avail; now turn your glance the other way! "God, who commanded the light to shine out of the darkness, hath shined in our hearts, to give unto us the light of the knowledge of the glory of God in the face of Jesus Christ," and if we look toward the light, and walk in the light, we shall find blessing and peace all along our way, and even amid darkness and shadows shall rejoice in hope of the glory of God, the light of an unsetting day.—THE COMMON PEOPLE.

Something Easy.

A little four year old was almost ready to start for church, one Sunday morning, when his mamma, who was too sick to go with him, called him to her.

"Charley," said she, "I hope that you will be a good boy in church, and listen to what the minister says, so you can tell mamma about it when you come home."

Charley looked into her face earnestly, and after a moment answered, very gravely: "Yes, mamma; and I hope Mr. S. will say something easy!"

No doubt many another child wishes the same, and that is the reason, I have told about Charley. Not long ago a little girl who sat in the pew back of me was quite restless, and I could hear her mother bidding her to sit still, and listen to the sermon. My heart went out to the little maid when I heard her whispered reply: "But, mamma, I can't understand a word he says."—SELECTED.